eyeball

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what's inside: HEARTFELTSELF Fairwear: Sweatshop Exploitation in Australia. Poetry. a story called 'passengerside'. What Men Value & What Wimmin are Worth. articles. lovetobesorryfor. Personal Responsibility: christianity and vegetarianism. Book Resource List. Free CALLOUS sticker. Privilege and Responsibility. Ramblings. unphysical for now. wednesday. photos. eyes wide with wonder. etc...

Michelle

lovetobesorryfor

i was stupid to think love couldn't hurt like this. when all else falls away, everything i've invested my heart and my ego in, all the foolish vice that charm my passion and drive my identity, when all of that, is exposed as sham. when the things that mean so much to me in this world pass away, when relationships are distant or cannot sustain this lie i call my life. when i am left standing, crushed under the weight of your promise, one humyn, as many in this world that doesn't understand you. with nowhere further to hide or escape to i am broken by your grace (none of that can make me whole). i am shamed in your presence, unable to stand in the face of the knowledge that i have forsaken you yet again and will do so another time if i continue to seek this world and myself before you. how humbling is your mercy. just as your honesty reveals my folly. your example, your perfection exposes all i lack and yet not to your pride but only to demonstrate your love. love this painful can only be love undeserved. this love, this grace, this mercy is to be sorry for, sorry that i need it, need it every second of this existence. love to be sorry for is love unconditional or i'd have fallen short and been lost within the first hour. when this love means my sin is your suffering as a means to my own justification, with an end as my sanctification, then i can never be thankful nor sorry enough in that i need this love.

introduction insecurity: thankyou for taking the time to pick this zine up. 'eyescryblood' has been my main self-expression project for a few months now. i'm not very happy with it but it's involved too much work and time not to print it now and i need closure. though my ability to articulate what i believe and feel is not as lucid nor thorough as i would want, i still believe in what i write about and i reserve the right to be fickle. everything in here is written by me, except HEARTFELTSELF (by Ben Andrews), 'Eyes Wide With Wonder' and 'Personal Responsibility' (by Phil) and various poetry (by Felix). i sincerly hope that you'll find something that will interest, inspire and challenge you in these pages. i'm totally open to feedback and would appreciate hearing from you for whatever reason. thanks and grace. tanya.

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.wednesday.
so everybody changes,
we just didn't change the same way.
i can't face it in any other direction,
i need the guarantee that we're both honest,
how long will i be waiting?
i can't tell myself..... anything.
i wouldn't believe it.
the new famous last words abound,
beat down this saddened heart.
no i don't expect anything from you.

PASSENGER SIDE

"Hey man, are you alright?", as if i could have said anything lamer. He was obviously in shock and i could feel my heart literally thumping against my rib cage, pumping into my throat, as though it wanted to jump right into his own heart to share his pain. But i was a cold, objective outsider, not even a witness, just an obtrusive, overly curious latecomer. He'd been in the passenger side; maybe they'd been out for dinner? Maybe they'd missed their turn-off? She indicated right and swung into a u-turn, she did not see the motorcyclist speeding up the hill. He must have hit them just as they were directly sideways. The impact crushed the exterior of the drivers side of the car into the shape of a 'v' that reached the gear stick, the middle of the car. Maybe she didn't have a seat belt on? Maybe that was lucky? The intruding exterior forced her across to the passenger side, perhaps into his shoulder or lap? The car stopped, the right indicator kept winking. The force crushed the front wheel and handle bars of the motorcycle, threw the rider and bike up, and then back. He landed near the car, his bike, in pieces a few feet further away. A few agonising, motionless, eternal seconds passed. She looked up at her passenger, her eyes wide and filled with the horror of what she just experienced - a humyn life smashed against her window. She wasn't hurt, just paralysed with shock. He held her, he comforted her, he got out and walked around the car to look at the motorcycle rider. As he bent down to see if the rider breathed, he heard a groan of such agony, the life blood drained from his face, it was the same agony he'd seen moments before in her eyes. Liquid time, slow motioned on. Witnesses (among them a nurse) joined him and the rider; he breathed. They rolled him flat on his back and took off his helmet, his eyes were closed, unconscious. Someone called an ambulance and the police, others redirected traffic. Onlookers gathered. He who'd been the passenger went back to she who hadn't moved, he held her, hugged her, covered her. Now his own eyes were sunken with comprehension of the situation, the slow nightmarish quality of the whole thing. Finally the paramedics arrived, their slow, precise movement was unbearable; they walked from their car to the motorcyclist. Then came the police and eventually an ambulance. A paramedic came round to her car, the passenger stood back; "I think she's in shock" he said. He lent back against the car, pulling at his hair, eyes darting, unable to stand still, desperate. He walked round to the motorcyclist again. His eyes had opened, there were needles in his arms and tubes up his nose, he moaned then screamed as they rolled his body to put him onto a plastic stretcher. His legs and one arm were clearly broken. The passenger walked back around the car, looked in on her and then looked around at the by-standers helplessly, hopelessly vulnerable. The paramedics did not ask him if he was alright, they did not realise he had been in the car. I too looked at the bystanders, i questioned the validity of my being there, decided it was completely inappropriate and yet stayed. My body was rigid, i was clutching at my throat with my own hand, my other arm crossed beneath it, i looked around, most people were standing in the exact same position as me, hands clutching throats, what does that mean? I felt so inadequate, i ached to relieve the situation, i knew there was nothing i could do. Paramedics lifted the motorcyclist onto a rolling stretcher, others were still talking to the driver. Her passenger, alone, walked to the curb, sat crosslegged and searched frantically for a cigarette in his bag. As he inhaled it was clear it gave him no comfort. My being was consumed with the scene, the pain, the moans; i crossed the road. "Are you sure there is nothing i can help you with, nothing you need?" i asked him. "No you've done heaps just by asking" he replied with that white face and those agonising eyes. "okay, take care" i replied resting my hand briefly on his shoulder feeling those eyes burning into my soul. There was nothing i could do. There was nothing i could do. There was nothing i could do. I prayed. How dare we spend a moment in time unaware of the agony of real life.

stop exploitation

fairwear-PEOPLE AGAINST THE EXPLOITATION OF OUTWORKERS.

It is estimated that for every factory worker in Australia in the clothing and footwear industries receiving award wages, there are 14 working in sweatshops or garages with appaling conditions and low wages. Over 300 000 homebased outworkers are currently being exploited in Australia, many paid as little as $2 an hour. These homebased workers are mainly women, working around the clock with other family members to meet tight deadlines. A report carried out in 1995 by the textiles Clothing and Footwear Union of Australia (TCFUA) estimated the number of garment workers working in their homes in Australia to be more than 330000, compared to 34000 workers in factories. With 75% of companies in these industries producing the majority of their goods within the homes, these figures highlight that a large proportion of clothes 'made in Australia' are made by exploited home-based labour.

Statistics on the Australian Garment Industry indicate that homeworkers typically work 12 to 18 hours a day, 7 days a week for about a third of the award rate of pay, often working for as little as $2 an hour.

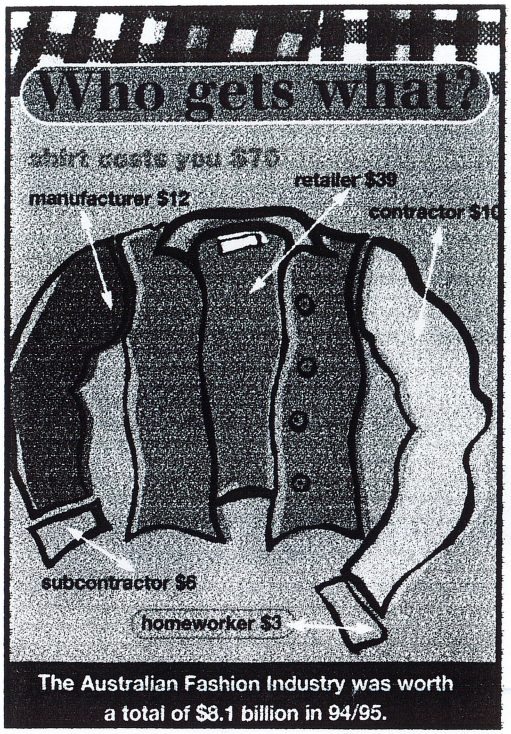
The category 'homework' covers a broad range of employment, scenarios and conditions, encompassing industries such as, textiles, garments, footwear and electronics. Also referred to as 'piece' or 'outwork', the location of production is not always confined to the home, workers may carry out work in small establishments or 'sweatshops'. This form of unorganised, decentralised, exploitative labour is not confined to the 'third world'. Its prevalence globally is indicative of the problematic economic agenda, encouraging the dispersal of production processes around the globe and into homes. According to the TCFUA (1997), women constitute the majority of home and outworkers making up, ".... from 70 to 90% of the textile and garment workforce in most countries". While these figures do not convey the diversity and degree of women's involvement in homework cross-sectorally, they give an indication of the extent of reliance on cheap female labour. The exclusion of home or outwork from the Gross National Product and other mainstream economic growth indicators (see article ecc-system) is another problematic feature of this form of work. Not only does this amount to a financial loss for women in terms of formal employment benefits and status, the implications on another level is the continued marginalisation of a significant proportion of women from economic indicators and the mainstream economy.

In Australia the clothing industry has traditionally been the largest employer of home-based workers, where virtually all employees are women and the majority are migrants. For migrant women the problems associated with homework can be exacerbated, particularly through experiences of racism and discrimination, or when faced with literacy and language difficulties. "The social inequalities which arise from class, 'race' and gender relations are simply replicated and reproduced in the homeworking labour force, structuring wimmins access to different types of work and pay conditions". The status and legality of outwork is another problematic aspect, like the majority of work in the informal sector, it is unregulated and mostly remains outside the domain of official intervention. Employers can use use this undocumented status of people to undermine the bargaining power of the worker.

"I work 14 hours a day, every day of the week. Last week i earned $1.70 an hour and that was with my husband and two children giving me a lot of help". Jenny, Homeworker in Australia

Homeworkers in textiles and garments in Australia receive some protections from the Clothing Trades Award 1982, entitling them to most of the benefits of factory workers. However, access to information about workers rights and entitlements is often inadequate and enforcement of these limited regulations is a large task often left to the unions to undertake. Union organising and the Fairwear Campaign in Australia has recently attempted to have outwork legitimised by lobbying to reform and regulate the industry and ensure retailers sign the 'Homeworkers Code Of Practice'. Efforts are also being made to increase awareness about the exploitation of outworkers to inform consumers (you) about the labour behind the label. The Fairwear Campaign "aims to assist homeworkers in the clothing, textile and footwear industries to achieve their rights to a living wage, to organise, and to work in a safe and healthy environment". We all shop for clothes. We choose our clothes on the basis of fit, style, price, quality and service. But how often do we think about the conditions under which the clothes are made?? How can we be shocked by workers' conditions in other countries when we already have third world standards here in Australia? As consumers we have the ability to make an impact, we can choose to buy clothes from retailers and manufacturers who exploit outworkers making ourselves accomplices in that exploitation, or we can choose to avoid those brands and if we must buy' first hand' clothing, support those companies who have signed the Code of Practice. We can use our buying power to pressure retailers to sell garments made under acceptable working conditions according to the laws in Australia.

If you can tell me the size, material and price of your products, why can't you tell me they're not made by exploited labour?



The Australian Fashion Industry was worth a total of $8.1 billion in 94/95.

If you want to get involved in the Fairwear campaign, and / or you want to know more about Fairwear, contact the fairwear faction in your state. Here in melbourne we're doing lots of actions this year, everything from fundraising, to letter and petition writing, school talks and other awareness raising events, stalls and of course picketing and protesting - you may even have seen us on the channel 7 or channel 10 news during fashion week standing unclothed except for our banner which read "i'd rather go naked than buy from shops of shame". contact the fairwear Campaign: email: fairwear@vic.acu.org.au, Webpage: http://vic.uca.org.au/fairwear

VIC: 4th Floor, 130 Little Collins St. Melbourne 3000, Ph. 03 96542488 fax 0396504490

NSW:P.O Box 708 Darlinghurst Sydney 2010, Ph. 02 93314230 fax 02 93318490

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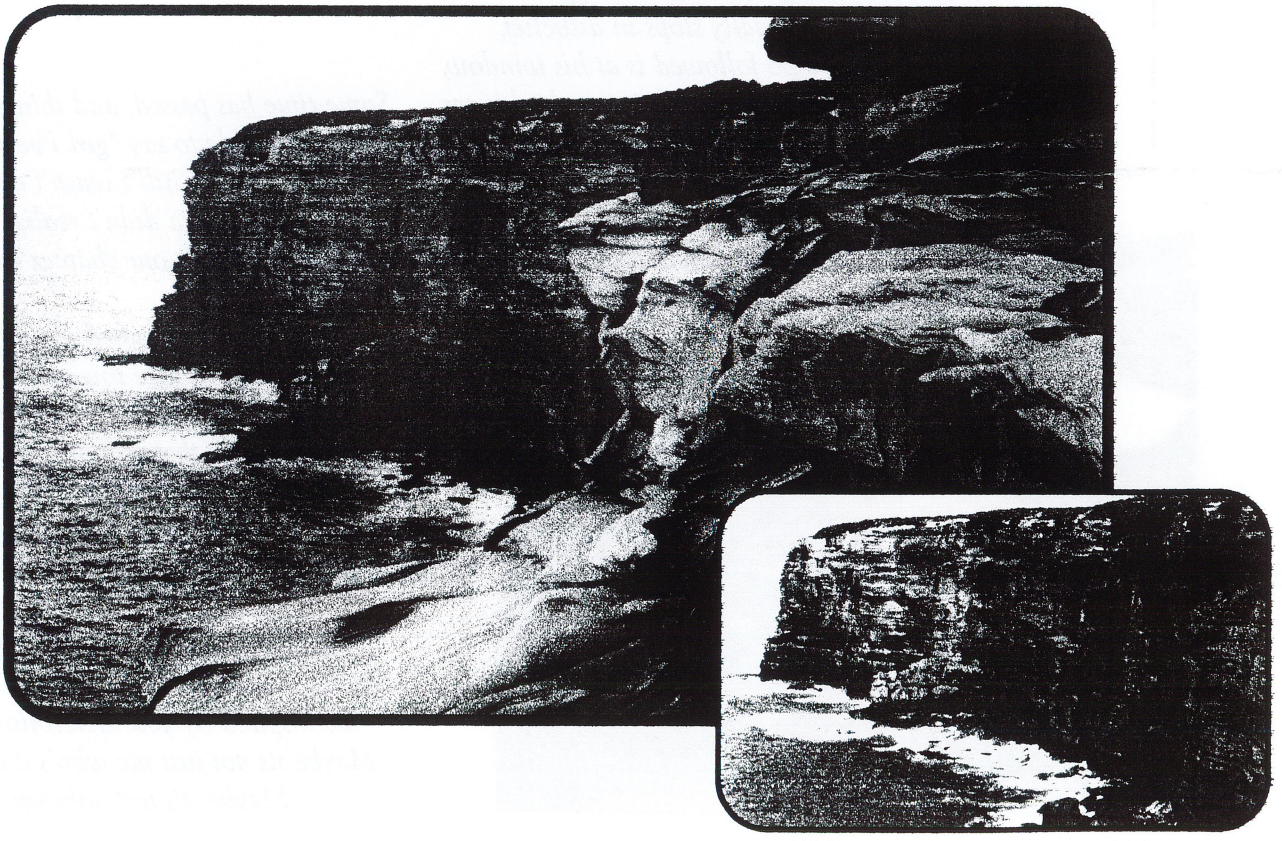
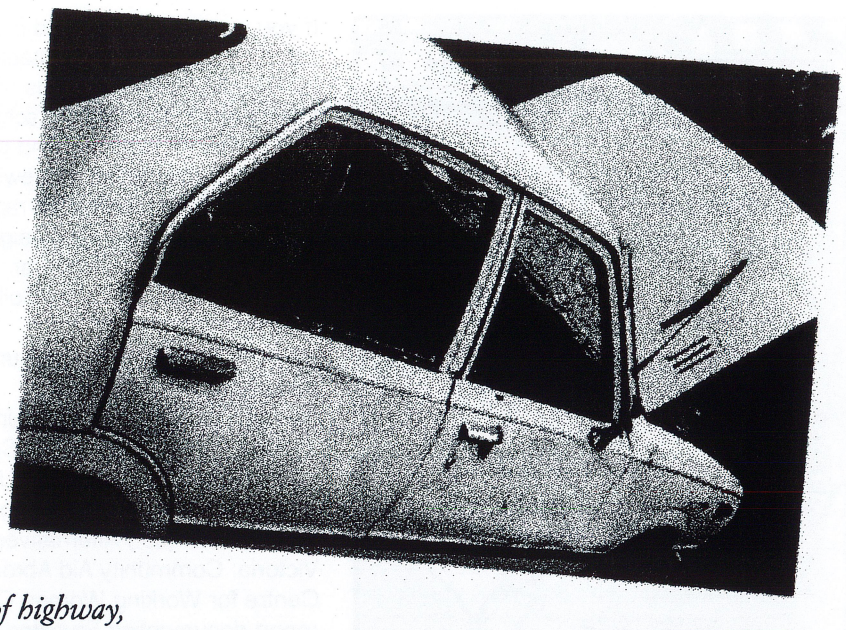
two-worlds-where-You-met-me

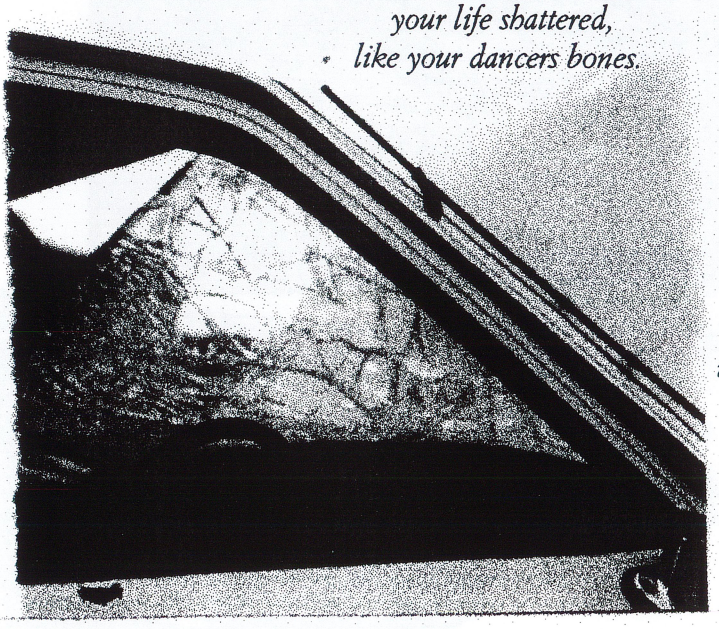
From the deepest of sorrow comes this thankyou.
it takes a blackened tunnel to recognise light,
gather where despair and hope overlap,
where pain and joy articulate
and tears and laughter are simultaneous.
Took my ugliest moment to recognise your beauty,
most broken a state to appreciate perfection.
Melded frustration with eternal patience,
jaded age with childhood innocent.
collided in perfect fusion,
somewhere between here and forever,
as crashing waves greet the cliffs that bear down.



What the hell am i suposed to do?
i seen your hurt girl,
i see you every day.
And i love you so dearly.
I saw your photos,
you say that life you had,
seems so far beyond you now,
and i can feel what you've lost.
And now you're sinking,
i jumped on board,
i know no other way,
except to just be with you.
Once in a while i'll try to pick up,
what you're still throwing away.
But i don't know how to
stop you, going there.
My heart breaks/ aches,
i don't want to,
have to,
let you,
go.



13 lanes of highway,
traffic both ways paused
and you ran gracefully,
extended your beautiful dancers limbs
across 10 lanes.....
Lights change.
No one's in the far lane.
Pizza boy's in a hurry,
indicates left,
accelerates through the lights,
a pizza falls
he looks
reaches down
impact.
For 40 metres,
your beautiful body;
is crushed, slashed, ripped, snapped,
bruised, broken and dragged.
Pizza boy finally stops in disbelief,
the witness who followed is at his window,
you are still caught and dying under his car,
slowly he rolls back;
your destroyed body is exposed,
your life shattered,
like your dancers bones.



Some time has passed, and things have changed.
happy to be able to say "girl i've seen you grow".
Still i wasn't expecting closure,
i didn't realise you moved on,
this sudden end to our chapter has caught me by suprise.
I must have overestimated my importance again,
cause i can't shake this sense of responsibility
and i question my effectiveness,
surely there's more i could have done?
You present now cofidence personified,
but i cringe with each unsteady step,
unwilling to trust you'll pick yourself up when you fall.
Still i'll feel pride to watch you go,
thankful to have shared a page in your story,
to have learnt from your courage,
be inspired by your determination and hope.
Maybe its not just me who's done the helping?
Maybe it's not only you who've grown.

COUNTING FOR NOTHING: What men value and what wimmin are worth.

The theory that determined the international economic system is one example only of how what is valued and what is not is constructed in society, it is but one strand in an interrelated web. The things that the economic system values, for example which resources and what types of work and production, shapes the workings of own lives, because we must engage in economic activity in order to survive. All i am trying to establish is that there is a direct link between what is valued by the theorists who organise how our society functions and the patterns of our own lives, especially the patterns of patriarchal subordination of wimmin, and the oppression of our planet and of the economically 'poor'. Recognising this link and recognising our individual role in the maintenance of this system by our participation in it, is the first step to being able to imagine ourselves an alternative, the first step to change. It is not this article that will change you (maybe you will disagree with what i write) it is what you think and DO with the ideas that is important. So please, think beyond what you read: control your own conclusions.

An Introduction to the International Economic System "....it's a glistening morning, the lush green grass heads to the empty beach. The sea and sky beyond- both blue and unpolluted- are washed clear and clean by the sun. They were once covered in thick native bush, which must have been non productive, for it was burned or cleared off. Now thousands of pine trees inch their way to harvest at 20 years, that will make them productive. As they are - untouched, unscathed - they have no value. That is what the international economic system says. My tenancy of this house is unproductive. While it's owner will have a market rental value of the house imputed for the sake of the national accounts, i contribute nothing, as i am a guest here. I consume a little water and electricity, now that has value! If modern plumbing did not provide water and i walked with my bucket 400meters away to collect it from the streams there, it would be worthless. That is what the international economic system says. If i were to take commercially prepared, prepackaged food from the fridge, i would be economically consumptive, but i choose to eat the fruit and vegetables from the domestic garden, items of no value. All in all, i seem to be having a very worthless sort of day- like the beach, the birds and the clear skies."

WHO WORKS & WHO DOESN'T: Tendai, a young girl in the Loweld, in Zimbabwe. Her day starts at 4am when she carries a 30 litre tin to a borehole 11km from her home to fetch water. Walking barefoot she is home by 9am. She eats a little and then proceeds to fetch firewood till midday. She cleans the morning meals utensils and prepares the families lunch. After lunch and cleaning the dishes, she wanders in the hot sun fetching wild vegetables for dinner, before making the evening trip for water. Her day ends at 9pm after she has prepared supper and put her younger brothers and sisters to bed. Tendai is considered unproductive, unoccupied and economically inactive. According to the international economic system, Tendai does not work and is not part of the labour force. Ben is a highly trained member of the U.S military. His regular duty is to descend to an underground facility where he waits with a colleague for hours at a time for an order to fire a nuclear missile. So skilled and effective is Ben that if his colleague were to attempt to subvert an order to fire, Ben would, all else failing be expected to kill him to ensure a successful missile launch. Ben is in paid work, he is economically active. His work has value and contributes to the nations growth, wealth and productivity. That is what the international economic system says. Mario is a pimp and heroin addict in Rome. While Mario's services and consumption are illegal, money still changes hands. Mario's activities are part of Italy's hidden economy. A Government treasury or a reserve bank measures the money supply and sees that more money is being circulated than has been reported in legitimate business activities. Thus, Italy (and other nations) regularly impute a minimal value for the hidden economy in their national accounts! Ben and Mario work, Tendai does not, that's the rules.

HOW ECONOMIC THEORY CONSTRUCTS REALITY: John Maynard Keynes, a 20the century economist, called economics "a method rather than a doctrine, an apparatus of the mind, a technique of thinking which helps it's possessors to draw correct conclusions." My "technique of thinking" would have me conclude that Tendai works, that she is productive and that her economic activity is of value. My technique of thinking, leads me to conclude that Ben and Mario work, they are destructive and their economic activity is a major cost and threat to the planet. But that is not how established economic theory views their activities. Theory is used first of all, in order to decide what facts are relevant to an analysis. As the lives of Tendai, Ben and Mario illustrate only some everyday experiences are stated, recognised and recorded by economic theory. Overwhelmingly those experiences that are economically visible can be traditionally summarised as 'what men do'. Mathematical formulas assist the illusion that economics is a value free science: propaganda is less easily discerned from figures than it is from words. The process of theorising takes place when economists reason about simplified models of an actual economy or part of an economy. From this model 'factual predictions' are made. Clearly if you do not perceive parts of the community as economically active, they will not feature in your model and your 'correct conclusions' will not include them. The belief that value results only when (predominantly) men interact with the marketplace means that few attempts are made to disguise this myopic (short- sighted) approach. As Shelia Rawbothan stated "The language of theory- censored language- only expresses a reality experienced by the oppressors. It speaks only for their world, for their point of view." Language has been colonised by male theorists.

When words are used within a discipline their meaning often changes. Baran Robbins coined the authoritative definition of economics as "the study of human behaviour in disposing of scarce means which have alternative uses to satisfy ends of varying importance." Shouldn't the basic focus and question of economics then involve those who are seemingly 'economically inactive'. What mix of goods and services best meet the needs and wants of a community, how they are to be provided and how they will be distributed - are questions that should include the community and environments in which we live. But the system says that forests, rainfall, water resources, fossil fuels, desert, soil, grasslands, animals and the quality of the air we breathe are worthless when preserved for future generations. It is in their use, exploitation and payment for them in the market, which establishes their validity.

DEFINING ECONOMIC TERMS: When hijacked into the service of economics, words which we think we all understand come to have a very different (economic) definition. The word value is derived from the latin word 'valere' meaning to be strong or worthy. The oxford dictionary now lists its principle meaning in purely economic terms, "that amount of some commodity, medium of exchange etcetera, which is deemed to be equivalent for something else..." Adam Smith, who wrote in the late 16the, early 17the century, distinguished 'market' value from 'moral' value and identified the market as the place where values are expressed. Smith wanted to know what was responsible for the growth of national wealth and so established a foundation for his work in what he thought was essential humyn nature: an image of humyns as maternalistic, egoistic, selfish and primarily motivated by pursuit of their own self- interest. He created not only a scientific opinion, but more-so a moral judgement. He wrote "man has almost constant occasion for the help of his brethren and it is in vain for him to expect it from their benevolence (goodwill) only. He will be more

likely to prevail if he can interest their self- love in his favour and show them that it is for their own advantage to do for him what he requires of them.... It is not from the benevolence of the butcher, the brewer or the baker that we expect our dinner, but from their regard to their own interest." In this description, the male gender is subject. Smith did not acknowledge wimmins or mens altruism and benevolence. If Adam Smith was fed daily by Mrs Smith, he omitted to notice or mention it. He did not of course, pay her. What her interest was in feeding him we can only guess, for Adam Smith saw no 'value' in what she did.

WORK, LABOUR & ECONOMIC ACTIVITY: When work becomes a concept in institutionalised economics, payment enters the picture. The criteria for 'productive work' is that any activity culminating in a service or product, which can be bought or hired, is an economic activity. Housewives clearly do not work, mothers taking care of children are not working: no money changes hands. In the 19the century domestic labour was counted in official work statistics as economic activity (Gattens, 1998;71). At the beginning of the 20the century it was redefined as non- economic and taken out of national account figures and officially defined as non work and thereby made invisible in accordance with current economic theory. The labour force then, is defined in economics as, 'all members of the working age population who are either employed formally or are seeking or awaiting formal employment. It does not consist of those who work in the informal sector such as housewives and mothers.

PRODUCTION AND REPRODUCTION: Labour (work) that does not produce profits is not considered production. For example, the labour of childbirth may be work for a paid surrogate mother, midwife, nurse or doctor, however the womyn in labour does not produce anything. Similarly all the other reproductive work wimmin do is widely viewed as unproductive (nurturing,education and running a household). A womyn supplying such labour is not seen by economists as performing work of value. Yet the satisfaction of basic needs to sustain humyn society is fundamental to any economic system. By this failure to acknowledge the primacy of reproduction the male face of economics is fatally flawed. We frequently hear that the wealth of a nation is its children but apparently the creators of that wealth deserve no economic visibility for their work. Control derives ultimately not from possession of wealth, but from the control of reproduction. In terms of value, reproduction of the humyn species is either by the whore, debased, of no worth, or by the virgin on a pedestal, mythologised and valued beyond wealth. Wimmin's reproductive power was the first private property ambassed by men and that domination over wimmin reinforced the model for mens enslavement of other men.

The basic definitions and concepts in the male analyses of production and reproduction also reflects an unquestioned acceptance of bio- determinism, wimmins household and childcare work are seen as an extension of their physiology. All the labour that goes into the production of life, is seen as an activity of nature, rather than an interaction of a womyn with nature. Pivotal to this analysis is the fixation on paid labour alone as productive. The international economic system constructs reality in a way that excludes the great bulk of wimmins work. Housework is 'productive' when performed by a paid domestic servant and 'non- productive' when no payment is involved. At this point one must wonder what the value of housework and other domestic duties would be of they were 'mens work'?? and make the connection between who constructs economic theory and what work is valued as productive and non- productive.

& WHAT OF MOTHER EARTH???: Wimmin and children have not been the only losers in this system. Many of the environmental resources we value are excluded from measure in the economy. They cannot be sold in private markets, so it is said to be difficult to determine what they are worth, yet their destruction and the cost of cleaning up afterwards are labelled as 'growth' and 'production'. The system invites us to see pollution control only as a cost, without counting the benefits generated as output. So a cool breeze is of no value, but cool air produced through an airconditioner is. Since we have no property rights to air, we have no means for complaint even if our air is damaged.

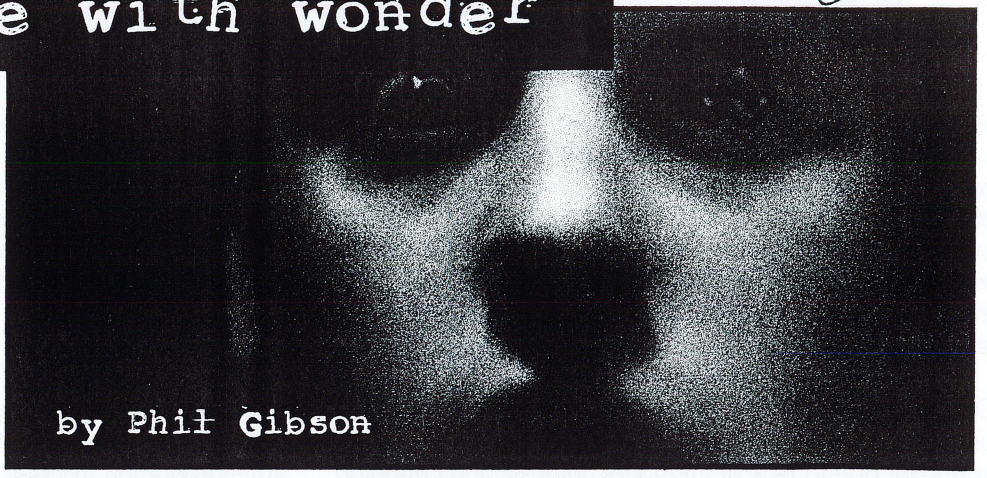
BOUNDARIES OF THE UNSNA: The method for measuring production and growth throughout most of the world is called the 'United Nations System of National Accounts' (UNSNA). This system measures the value of all goods and services that actually enter the market as well as government and non- profit services provided for free or for a nominal charge. The UNSNA has also decided that certain areas of humyn activity lie outside what it calls the 'productive boundary', these areas are excluded from measurement in national accounts. The UNSNA excludes household activities, the services of housewives and other family members, household maintenance and production and illegal transactions as outside the production boundary. It appears obviously contradictory to include non- profit activity by organisations while excluding domestic work, especially when this non- profit work is often geared towards the same services (ie feeding people, providing shelter and nurture) as domestic work, but of course "the results of house-work do not serve economic justification in a satisfactory manner because they are accepted as natural and are only noticed when they are absent" (Zsuza Ferge).

BEYOND THE BOUNDARY: The obsession with numbers and institutionalisation of concepts based on scientific method has been a coloniser. Since the preservation of natural resources cannot be easily expressed in numbers, the environment has been colonised. In the traditional sense of the developing world, other cultures and values have been colonised. And on the pretense that male observation is unbiased, this system has colonised wimmin and children. The question of what entails 'economic activity' revolves around the question of value. It is said that obvious exclusions from such activity are goods and services on which no one could put a market price because their value is spiritual, psychological, social or political. It is then argued that wimmins role as socialisers, as articulators of class and gender and as collaborators in reproducing the conditions of their own subordination has no value. Yet non-profit organisations are included as productive services in national accounts?? An infant born through test tube technology, womb implant or raised in an institution, is considered a 'product'. Those who bring the foetus to term in the lab, or care for children in orphanages are seen as 'workers. But a mother, daily engaged unpaid in these activities is 'just a housewife'.

The UNSNA and its rules and regulations govern the measurement of national income in all countries, defining the rich from the poor (in terms of economic activity as according to its theory) and the developed from the undeveloped. This system acts to sustain, in the ideology of patriarchy, the universal enslavement of wimmin, mother earth and the 'poor' in their productive and reproductive activities. If i am wrong, then the system were it to include all productive activity, will be operative. If it is not possible for the UNSNA to function by way of inclusion then the role of propaganda in the system will be clear, ie if wimmin's domestic work cannot be successfully incorporated in a system which purports to measure all economic activity, if the system at this point disintegrates, it is invalid. The function of the system to legitimise propaganda is exposed. The system has been constructed by one particular, limited social group and it serves their needs more than the majority of humyn kind or our fragile planet. "A society whose economic activities are ruled by the market will be an attentive servant to the rich, but a deaf by- stander to the poor" (Heilbroner, 1993;86).

eyes wide with wonder

callous@hotmail.c



by Phil Gibson

I was driving with some of my friends the other day, and we were reminiscing somewhat.
It was all fun and games until I lost a metaphorical eye.

One of their stories went like this. ' At my birthday party when I was really young there was a girl yada yada yada and I held her down on the ground and kissed her infront of everybody, then she went home because she didn't like it very much. ' I was shocked, my eyes were wide. I'd heard stories like this before but this time something was different. Then my other friend said 'yeh once me and my friend stood in the doorway of this classroom and wouldn't let this girl leave until she had kissed one of us '. My jaw dropped lower than before. I guess the simalarity between this and other more terrifying stories that I have heard recently is what shocked me so much.

These two images, one of a guy holding down a girl on the ground and doing things to her against her will, and the other of two guys blocking an exit and forcing an intimidated young girl to perform an act for their pleasure against her will are actually quite horrifying. (Change the ages of the people involved and no one could deny this.) It seems most boys would have a similar story to tell about their childhood.

I contemplated the seriousness of the situation. Many would say I was overreacting but I didn't think so. Where did they get the inspiration to do this ? Why did they think that it was OK for them to do this ? What is the reason that they do not do things like this now ? How can male children, even from such an early age, have learnt this ?Or is it that we learn the restraint to not do things that are socially unacceptable?

As I pondered these things a memory of my own childhood popped into my head quite suddenly. I actually remember at my school a time when a bunch of girls chased one of my friends, caught him, pushed him to the ground, held him down, and all of them kissed him. Not entirely dissimilar to what would have to be one of the most heinous crimes imaginable. You may think the boy would have been happy about it, and a couple of years later maybe he would have been, but at the time he was quite seriously affected by the experience of being overpowered and forced to do things against his will ie: be kissed.

How does all this work, surely society had not moulded these girls into this mindset at such an early age? Where would they have learnt that this was what girls do or that it was OK?

I think that this is how it works. People are, from birth, selfish and greedy, they have wants and desires and so little care, naturally, for other people, that, given the opportunity, they will take what they want even at other people's expense. And it is not until we grow up that we start to learn what is and what is not appropriate in our culture.

A boy has the desire to kiss a girl, he sees a girl, he because of his superior strength (physical, psychological, whatever) has the opportunity to fulfil his desires, he see's no reason not to, and because of ignorance or lack of concern, ignores the effect that his actions will have on anyone else, and therefore goes through with it. It seems that a girl may go through a similar process but may be denied the oppurtunity to fulfil her desires due to her lack of strength in the situation - but given that opportunity ie: in advanced numbers would act no differently. This remarkable similarity in the actions of boys and girls seems to me to actually step outside the bounds of what is socially learnt and into the bounds of human nature. We are a totally depraved people,who without the constraints of our society, the threats of punishment, without some notion of right and wrong and some motivation to care would descend into total depravity.

We see the truth of this everyday in the way we treat each other. Modern relationships are nothing more than tools of consumerism. "I will be with you whilst you make me happy and when you don't I will discard you and get something else that does." Another person is not an object for us to use for our own personal entertainment and satisfaction. The universe cannot be just a place filled with play things for you to use as you see fit. It has to be more than that.

In the words of French Philosopher Blaise Pascall, people are both the glory and the garbage of the universe - so much potential but we are trapped in a fundamentally depraved state.

A lot of people seem to think that they, however, have escaped this depravity and now are motivated by care and concern for the world and other people, but I ask this: how can someone who is fundamentally selfish even desire to change themselves into a "good" person unless that desire itself is also based on selfishness and if it is, the person therefore remains fundamentally selfish and is only different in appearance. Many, I think, by their outward "good" deeds fool themselves into having a much higher opinion of themselves than is entirely true.

In an age where self examination and personal insight are highly valued tools for personal growth, it is easy to think we have come to understand ourselves and can now begin the process of change. But I think anyone who believes they have succesfully plumbed the depths of their soul and have the ability to change what bad things they find there in anything but outward appearance, is fooling themselves and adding to the mass deception that we live in a world of basically good people.

A bad man can not change himself into a good man because it is not a characteristic of badness to want to be good.
So as he walks along, somewhere on his journey, for a man to wind up good he must be changed from without before he can even desire to change himself from within.

In my experience most people know this to be true about themselves: that no matter how hard they try they remain inherantly evil. My personal spiritual beliefs provide me with an answer for the problem I have presented and I would be happy to present them but it seems that people are not particularly interested in the christian point of view. Thanks for listening to me think, tell me if you believe I'm simple minded in my ideas or if you have another interesting point of view.

Heartfeltself

h e a r

With bands like BoySetsFire, Refused and Shai Hulud influencing them HEARTFELTSELF are diversifying melbourne hardcore and they're doing it well. I only saw one of the two shows they've played so far, but they blew me away, left me goosedbumped and gasping and made me realise what i'd been craving and what has perhaps been missing in Melbourne hc. HFS guitarist Ben has been awesome enough to fill me in on all things Heartfeltself.

Originally i wanted to start a flat out metal/hardcore project, (we are going back a couple of years i might add!) But due to lack of members, interest and changing of my musical interests, this never eventuated out of the bedroom. (A damn good thing as well!) About a year ago, we met up with David, our singer, and found to our surprise that he was into the same stuff as us, (by us i mean at this point myself and my brother, who plays bass.) He answered an add in the Link and we had a few rehearsals with him, trying desperatly to find a drummer that took forever, until we met chris. In retrospect it was probably a good thing that we were forced to wait out, i imagine if we had started up a year ago we would have gone through many different genres of hardcore in quick succession, producing much confusion from a listening point of view!!
Thus we started writing songs as HFS. Some songs that we play are really quite old, probably not as technical as ournewer stuff and definetly less politically motivated.
Our members now consist of: David on vocals, who is studying at various tertiary level institutions, Chris, our drummer who is also studying at university, doing something along the lines of arts-physcology. Liam, my brother who tries to play bass (just kidding) and is currently doing year twelve, and myself - im studying at Deakin uni in a professional writing course, of which i am only doing a couple of subjects in African American History and civil rights, and World Politics, as well as playing in two other musical outfits, (non hardcore related.)

Sorry to bore you with the "mundane" stuff. Originally i wanted to start a hardcore band for the sheer fun of doing so.
Now i see it as a vessel in which i and all members of the band can get across specific viewpoints, certain aspirations of the individual that can have a positive influence over the people that choose to listen to our music. I see our music in some respects as a vehicle (excuse the pun!) for more than just musical fulfillment on behalf of each musician, although that too is a primary goal, but moreover a medium in which our thoughts, emotions, politics even anger can be displayed under the one title. Hardcore punk to me is the essence of all these ideas, a catalyst in which those involved can respond to the things in society that they don't like, that they choose to disagree with. To me, the fact that there are so many kids who are readily involved with the scene, not just here but on a global scale, proves a real sense of unity, a common bond whereby the people are there because they want an alternative - we've all seen society and in some shape or form realise that there is something wrong with it. Of course, i'm talking on a very general level, there are obviously negative points and people who probably don't care about any of the previously mentioned things, but this does not mean it doesn't exist and that its not worth striving for.

As a band, we are three-quarters straightedge, and so this too makes an important part of our idealogy. Recently, this theme has made appearances in our lyrics, focusing on both a personal level, as well as the explicit impact of an anti-corporation message. At the moment this song is called 'a new path', and some of it deals with the multi-national corporate irresponsibility of the tobacco and alcohol industries, how they are set up to decieve the populace, go virtually unchecked by government regulations and have way too much power in modern society. David is the main lyric writer, and a lot of the stuff we have to date deals with more personal, emotional aspects of his own life - a true 'emo' kid if you will!

Moving on to more musical avenues, here are some of the bands we like and why:
REFUSED - one of the most intelligent, musically progressive hardcore bands around, they had a strong influence on us, especially with their highly political views, and extremely talented musicians. They will be sorely missed.
BOYSETSFIRE - possibly our biggest influence, these guys are, in my view, doing what punk-hardcore music is all about - progression, positive intelligent lyrics and the whole DIY attitude. They're interest in political figures like Carl Marx also makes them a great political hardcore band.
COALESCE - crazy crazy band with unbelievably dedicated and talented members.
FUGAZI - with their history, Ian Mckaye and their eternal contempt of the music industry, fugazi are basically a light for anyone who wants to achieve something on their own back.
SHAI HULUD - again, suberb musicians, although i havent heard their new stuff yet with all new members!
MORNING AGAIN - John Wyle wrote excellent lyrics, they promoted the whole "question everything" campaign and wrote damn fine songs - a huge influence over us in every way.
Other cool bands but i'm running out of time:BANE, AS FRIENDS RUST, TURMOIL, ELLIOT, TEN YARD FIGHT, RED LETTER DAY, GET UP KIDS etc;

At present, we are mainly interested in playing as many shows as possible, getting our yet-to-be-recorded demo out, and hopefully continue progressing both through music and the before mentioned ideas that we promote. All of us are starting to have input into lyrics now, so it will be interesting to see the convergance of ideas and hopefully how they broaden our perspective in terms of song topics.
contact ben4ben@hotmail.com for all things heartfeltself related.

f e l t

UNPHYSICAL FOR NOW

'and then there's your girlfriend, she opens her legs and, gives your life meaning, is that what you love her for?' (pedro the lion)

no, its not because of you in particular that i don't want you to hug me and no it's not your fault exactly that i dont like being touched by men. maybe nothing you've done so far has given me cause to distrust you. You don't feel it's fair, because maybe it wasn't yourself who threatened us and dominated us, who abused and raped us, who objectified and used us, who told me over and over i was fat and worthless and stupid and then beat us up to drive the message home. and i know it's in the past, i know it wasn't you and it's not like i haven't been dealing with what i've been through, but wounds leave scars and though they might fade with time, the scars come with me. i can try to forgive and try to forget, but that doesn't stop me being shaped by experience, by (not so distant) pasts. i want to trust you, believe me, i'd love to be free from nightmares and cold sweats and fear and anxiety and suspicion and memories and pasts: and a lot of the time i am..... but when you push physicality it only reinforces my distrust, you show you don't understand. i know i'm a physical be-ing, we humyns are the body language of God, sometimes i ache for comfort, for someone to hold and reassure me and sometimes to give or share a hug is the best way i can communicate my emotions to someone else, but sometimes you need to understands our pasts are part of us now. And you're angry when i say you're sexist for putting down your mate by saying "you run like a girl", you don't seem to see what stereotype of me you reinforce and what the connotations are and yet you call me out when i 'generalise' that men are crap. But my experiences lead me,(and the stories of my sistas; my friends who were raped, who've been hit and verbally assaulted, we who've been objectified, who've been used, who suffer psychologically... and this is me and wimmin i know, not someone else, not somewhere else) to conclude it's more than a generalisation, it's a truism. And do you think i am happy with that? i don't hate you. i try very hard not to judge you. i distrust you against my will. Do you think i enjoy being scared, or having to fight emotional self-protection barriers when someone who cares for me wants to display it physically? I continually search for answers as to why men use wimmins bodies the way they do. i don't want to have to blame you so i try to understand you. can't you do the same for us? learn about where we are coming from, try to understand who we are, as humyns and individuals not just wimmin, learn to control yourself. I'm not asking too much, i don't need my past experiences reaffirmed, you're angry and hurt, but when you push it, it makes me wonder really what your intentions and reasons are, is it really some 'other' guy who owns all the responsibility for where we are? or is it us too? And you call me arrogant that i hold my hugs and kisses so dear and you miss the point; this is way bigger than me,it's about soo much more than me personally. Every time we let a sexist comment go unobjected, when we let you judge us and determine your attraction based on our bodies, every time we lust after each other, every time we remain silent we help to perpetuate and validate unacceptable gendering of ourselves, and if i let you touch me out of my want for affection, unsure or knowing your foremost reason is hedonistic physical gratification, then i make myself a stumbling block in your path and i don't want to be responsible for shaping anything negative that you do. unphysical for now....

PRIVILEGE & RESPONSIBILITY

I'm going to use a couple of stories from the New Testament of the Bible to try and illustrate why i think everyone (and Christians in particular) should by aware and involved in social justice (aka politics) and why i think we, as privileged people, have a responsibility to those who are not as fortunate as we are. These stories were actual events, but can be used to demonstrate a truth or logic. There's a lot of 'good people' out there who aren't Christians and who do heaps for oppressed peoples, and i think these stories explain that call to responsibility just as relevantly to the non-christian as to the Christian.

Luke 16:19-31. This is the story of two men. One was rich, he was dressed in the finest clothes and ate the finest food, there was nothing in the world that he did not possess. The other man was Lazarus, a beggar with ulcerated sores on his body, so helpless that he could not even keep off the dogs. Daily he was placed at gate of the rich mans house and he did at least get the crumbs that fell from the rich mans table. Then, in the parable, the scene changes; it is no longer this world but the world to come and in that other world the rich man is in agony and in torture and the poor man is in bliss and blessedness - and there has been no altering of their positions.

What this parable is most concerned with is irresponsibility, with lack of awareness, lack of concern. There is no indication that the rich man was in any way actively cruel to Lazarus. He let him lie there, he let him have the crumbs that fell from the table. The trouble was that he never noticed him. To the rich man lazarus was a part of the landscape, if ever he did notice him, it never struck him that Lazarus had anything to do with him, he was simply unaware of it, he had no sense of responsibility for it. This parable is a vivid illustration of the fact that doing nothing can be just as bad as doing something wrong. The condemnation is for those who have money who are quite unaware of those who have not, for the person who has no sense of responsibility for those who are less fortunate than they are. The new Testament unsparingly condemns irresponsibility, whether that irresponsibility be personal or national. It insists that no person or nation has a right to live in luxury while others live in poverty. It could be argued that we are forced to help others through paying taxes and that's true, but a fiscal obligation cannot take the place of personal awareness. The simple fact is that no one has the right to live like a rich man while Lazarus is at their gate.

Matthew 19:16-30, Mark 10:17-31, Luke 18:18-31. Are three accounts of the parable of the rich young ruler. An old gospel called 'the gospel according to Hebrews', which doesn't appear in the bible, tells a fuller version of this parable, in it two rich men come to Jesus. The story goes; "....the second of the rich men said to jesus: 'master, what good things must i do to have life?', 'Fulfil the commandments of the Law and the prophets' Jesus said to him. 'I have done so,' the rich man answered. Jesus said to him: 'Go and sell everything you have and distribute the proceeds to the poor and come, follow me.' The rich man began to scratch his head for he did not like this advice at all. The Lord said to him: 'How can you say, 'i have kept the law and the prophets'? It is written in the Law that you must love your neighbour as yourself. And in point of fact many of your brothers are clothed in filth and are dying of hunger, and your house is packed with good things, and not a single thing goes out of it to them.'

What was wrong with the man was not his possessions but his possessiveness, he was possessed by his possessions. He claimed to have kept the commandments and his claim was a lie and his wealth was the very thing that kept him from keeping them. If he had of used his possessions to help and comfort others, this commandment would probably never have been given to him. It is not wealth itself that is condemned; it is a certain attitude to wealth. In the passage which follows this parable, it is said that it is not impossible for a rich man to get to heaven, but it is said that it is very difficult, "indeed, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God" (Luke 18:25, Matthew 19:23-26, Mark 10:23-27).

This story has obvious implications for our own lives. We are rich. Australia is the richest country in the world per capita (ABS, 1999) and we need to realise the connection between our own privileged position and the poorness of others. On a basic level how can we consume 'things' for ourselves, things that we do not 'need' to survive, when there are soo many people out there who have a hell of a lot less than we do? Basically its a matter of admitting responsibility to the poor and making the point to measure our lifestyles by the needs of the poor rather than the living standards of our rich neighbours. We (myself included) find many ways to deny responsibility, it is pretty easy to say that, for example, homeless people or drug addicts got themselves into their own mess, by wasting money on drugs or whatever and deny responsibility that way - that rationale is called 'blaming the victim'. In reality, there are always reasons for peoples situations. Each individual has a whole life time of experiences and situations etc which have contributed to whatever state they are in today and while they may have made their own decisions and mistakes, they probably never had the knowledge or opportunity that you and i have had, to make better ones. So none of us have the right to judge others on their situation, only the responsibility to do what we can to love them- that is to seek their highest good. Every disadvantaged or oppressed person is the responsibility of the Christian , "suffering, no matter how multiplied, is always individual" (A.M.Lindberg), they are Gods creations as much as me or you and God loves them, therefore so should we. A wise man, seeing a condemned man on the street once said "but by the grace of God there go i" and that's where it's at. It is only through Gods grace that i myself am not a junkie or a thief or starving, and that blessing has with it responsibility to do what we can for those who are not as materially well off as we are, to speak out for those who are not able to, or who do not have a voice.

The way our society is structured also points out our responsibility to others. We live in an increasingly liberalist, capitalist society. For capitalism to exist and continue, a number of social situations must be present. One of the assumptions of capitalism is the existence of economic inequality, capitalism requires an ever present excess 'pool of labour', there must be a whole bunch of unemployed people. In Marxist class analysis these people are called the 'working poor' and one of their functions to keep the 'working class' complacent firstly through fear. A working person is going to be much less likely to campaign for better working conditions or pay etc when s/he knows that the boss will probably just fire them and find a replacement from the many unemployed. The working class is also kept complacent because on seeing the unemployed they are thankful for their good fortune. Even lower than the working poor though is the 'lumpenproletariat', the underclass, these people unemployable because of age, disability or whatever are useless to capitalism as they have no 'labour power', they are not able to work so their labour cannot be exploited, so the system ignores them. Inequality

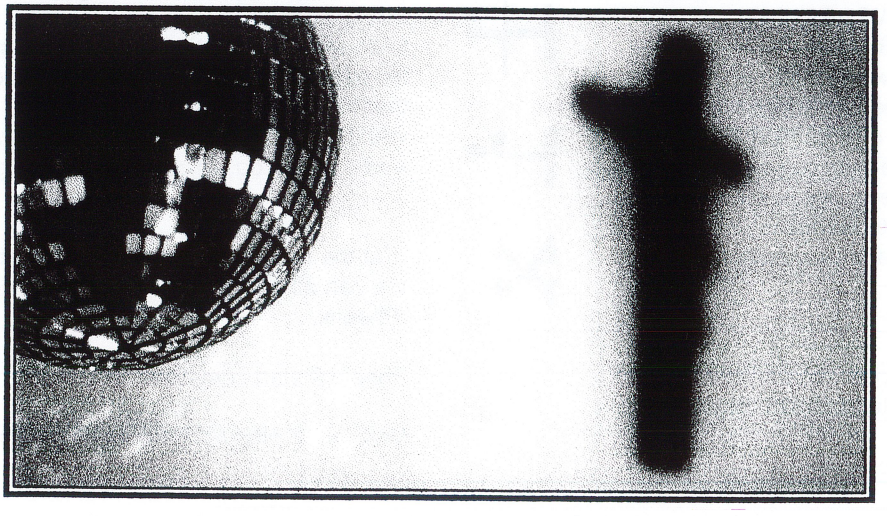
is built into the capitalist system.

But humyns are not reducible to capitalism and truth be known, there has almost always been poor and oppressed peoples. The Old testament assumes it and Jesus says in the New testament "the poor you will always have with you" (Matthew 26:11). So even though the existence of an underclass is a precondition for capitalism, it doesn't really help to simply blame 'the system' as if it is a tangible thing outside of us. Each of our lives is intricately connected to that system and we each reproduce and perpetuate it by our participation - we don't really have a choice. But we have to take responsibility for that participation and we can choose to use our time and resources in ways which contribute to the exploitation of the poor and oppressed, or we can use them in their defence. Inaction because of ignorance is not an excuse, no one is ignorant to the fact that some people are oppressed, poor, homeless etc here in Australia and that millions others are starving in the 'developing' world. Our countries have enough resources and money to feed and house all the starving people, but to do so would be to undermine the assumptions of inequality and exploitation upon which capitalism is built, it would make the system invalid. Why are we waiting for our so-called leaders (the politicians) to do that when it is clearly not in their political interest? Start with yourself. good pt.

It is a christian assumption that people are more important than things, more important than money. This is the exact principal which was lost during the industrial revolution. At that time working conditions, living conditions and wage conditions all took second place to production and profits. But this is not about mere money, because sometimes as much as we give financially, we still do not give ourselves and indeed we do not believe that we should have to sacrifice our time and energy just for others. However, give himself is precisely what Jesus did, and for Christians therein lies our example. We should use Jesus's example of self-sacrifice to model our own lives on. When we examine Jesus' life it becomes clear that it was most often not what he said that got him into trouble, it was the way he became friends and cared about the outcasts, the oppressed, the unlovable, the scum of society that we normally wouldn't associate ourselves with. The basis of Christian ethics is to love God and to love your neighbour as yourself. And it remains that the only conceivable way we have of proving that we love God is to love other people and how can we claim to love our neighbour when our 'house is full of good things' but our neighbour doesn't have any shoes or enough to eat???.

So if we think conditions should be changed, if we think that in any area of life conditions are not what they should be, then there's only one way to alter them - through political action. Christians ought to be socially and politically conscious and politically active, as should anyone who sees the need for change. We spend soo much time complaining about what our governments do or don't do, but all the while we keep sitting back and letting them make the decisions. None of us have the right to complain unless we are prepared to do it better ourselves. None of us can ever have an effect on society unless we are involved in it.

In 1968 a womyn called Jan Myrdal wrote a book called "The Confessions of a Disloyal European" which in its last chapter, talks about how we have become immune to the nagging of our conscience in matters of social concern. We rationalise our responsibilities, we lose the daring of youth which fears no obstacle and which is not afraid to attempt to create the most far-reaching future-orientated concepts. She writes; "....we have betrayed with awareness, insight and consciousness, we have carefully analysed all the wars before they were declared. But we did not stop them. We describe how the poor are plundered by the rich. We live among the rich. Live on the plunder and pander ideas to the rich. We have described the torture and we have put our names under appeals against torture, but we did not stop it. Now we once more can analyse the world situation and describe the wars and explain why the many are poor and hungry. But we do no more. We are not the bearers of consciousness. We are the whores of reason." This development of a 'reasonableness' and a rationalisation in the face of mankind's adversities and suffering rests upon the axiom: these problems have always been with us, therefore they will always be with us. Rationality is a logic that links the means people use to the ends that they want to achieve. We allow this so called truth to enlarge the situation so that we can only see how big it is and how small we are, and we let this discourage us, we even use it as an excuse, a means of evading responsibility. One of the reasons this axiom works is because of the way society teaches us to monitor and evaluate our productivity. We are taught to measure productivity in terms of output, in terms of what physical things we have produced or fixed or converted, this is a false focus. We need to learn to consider the means to change as productive in themselves, we need to be able to imagine no matter how alone we may feel in our actions, that others elsewhere are also starting with personal change, and we need to think in terms of tomorrow and our children rather than today and ourselves, we need to take responsibility rather than leaving it all up to the governments whose interests are geared towards profit and the economy not people. We can all make changes in the use of our time and money and energy, to say that the situation is too big is to cop out, imagine if everyone had a personal revolution instead of rationalising??



poems by pheelix

"DISBELIEF AT SELFISHNESS."

Dressed like a shadow,
A tangled Mess called me.
Sun cutting holes through the mood,
Can't see straight if I tried.

exhale to be nearer to god,
Want to find a Dark Room in my head.
Watching my life unfold like A sitcom,
Moving without breathing,closer to dead.

Tearing at my hardskin,
looking for somewhere to sink in.
Needing to hear my words spoken,
Try'n to find someone to believe in.
When I don't even believe in me.

Push my eyes back into my skull,
wishing I could say all to be said.
Being in my blankness suits me well,
Crying without weeping,closer to dead.

Tearing through my hardskin.
I've found a hole to be in.
Still needing words spoken.
Don't want anything to believe in.
I Don't want to believe me.

"Guarding my Boredom" no.III

..know I didn't dream it,
this metaphor for my pain.
Took it All down,deep inside.
Exhaled her vivid remains,
Softly,Softly,Tender as a kiss.
Hold my unexplained evil inside.
Unmeasurable grief from desire,
watching my actions and guarding my boredom.
Took so long to create,
here in me before the world began.
Desire wells into frustration as from
scene to scene more clarity is given,
and my participation taken.
Frustration gripping to anger as my fist
around the popcorn box.Vented here,
Doing nothing...to the man on the screen,
the man in me,that man is me.
I scream at my image;
"Not my intention!Not by mu hand!"drifts
dead into the cinema of a metaphor and every
face turned to mine.
Hold close the taken chair by my side,
A distraction and you miss storyline.
Conversations like a dull razor,
tear ruffly on my wrists.Wanting this,
wanting constantly for Reason.
My life lived out by my worst half.
First it was I,Now I'm the one chosen...
Not controlled,Just Not my intention.
wishing I could do more than stare at my ignorance.
Suffering softly,softly,weep at this.
Guarding my boredom to feed it,
Here in me before this,and ever since.

"Boy to his necklace"

Legs in a cross on the bed,
Mind in a twist on the Red-ness of my cheek.
So uncomfortable.
If I where a girl this'd be easily
said,So uncomfortable.

Boy to the wall says;
So easily did you leave.
Bars his heart,won't let you love me.
To the necklace openly weeping with grief...
won't let anyone close enough to love me.
Asking you nicely to leave.

Boy to the smoke says;
You escape me but I want you all.
Smoke to the Boy says;
you escape nothing because I want your all.
Boy to Himself says;
Want to be all but I'll remain nothing,at all.
Boy to his Necklace says;
superficial nothing more,reminds me of nothing are all.

"Pretending to be a rock"

In my space,ontop of another...
letting the brave tide erode me,
Barnacles wash onto me,piled on eachother.
Children dance over me,notice not naked me-
Letting the breeze shape me,then drift down
to you as sharp sand.

In my place,under my rock ontop of another...
Soaking in the purity of summer sun,
Breathe a tune to hearts pulse melody.
Children and ants dance over me,Notice not naked alone
me.
Clarity of southwind sharply tearing me,
then drifting down to you,
Floating rocks pretending to be me.

"correction #2"

Just what'kinda sadist am I? correction-
(maybe)..masicast too,I must love my pain-
To dwell in it so,
NO.More than that,
It's like all I need is the excuse to be depressed. I Do.
Correction;I am that which I despise.
Constantly have the emotional breakdown ready for the
tragity-
that's me in my box.
But more than that really,
Emotionally prepaired,in truth,Waitting-
Twenty million possible scenarios ready to spring in my
head,making me
guilty,
of knowning I could destroy us,All.
(therefore)Guilty and awaitting punishment,
for my original sin,
to know what rejection means,Correction..
It's pain,if I got a taste of my own emotions,
that's me in my own box, correction,
you alays want what you can not have,
And all I can do is keep going, hoping, Keep going...

"Eat the flames and smile at It~s Tastes-
We can all change the world by changing our minds"
-Pheelix.....

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personal responsibility

christianity & vegetarinism

As a christian I believe in a creator God who at various times in the history of the world has spoken to and through people and much of this has been miraculously recorded and preserved in the Bible. As we believe the Bible to be God's own words, his book for us to read to learn about him and about ourselves we see it as having the final say on how things should be. After all, if these are the words of the almighty, all creating God who would we be to ignore them. So here is a quick summary of how I see what the bible says about animals.

At the begining of time God created a beautiful planet for people to live on filled with vegetation and animals, and it appears that death was not part of the plan. All things where created and where available for humankind to use but not abuse. The bible tells us that death entered the world because of the sin of the original people that he put here on earth to look after it and enjoy it. So the idea is that the death of all things is a result of humankind rebelling against God. Not only that but death, not just physically but spiritually and eternally, is the punishment of sin. God, having been rejected by proud selfish humankind, still loved them and wanted them to return from there rebellion against him, and walk in the garden with him as friends. He therefore had a plan to forgive them and bring them back so that they would not suffer eternal death and be apart from him forever. The bible says clearly that without the shedding of blood there is no forgiveness of sins. This led to the jewish nation being commanded by God to offer sacrifices for there sins, to kill animals on a regular basis to atone for there sins. But this system of sacrifices was not an end in itself but a preperation because it seems the death of animals was not sufficient to forgive the heinous sins of humankind. So God's plan was to become a human himself, to not sin and to pay the price for our sins by suffering a gruesome death on the cross, the preferred torture instrument of the time. The Jewish sacrificial system was the lead up to this self sacrifice of Jesus Christ (who was God in the flesh) and was as a result of this done away with as the christian church began. The value of people as higher than that of animals is however maintained throughout the bible. For christians as opposed to Jews there is no command or encouragement from God to kill animals at all and it seems it is left up to the individual christian to decide for themselves wether or not they should eat meat.

Christians do have some guiding principles to help in this decision. Firstly there is the principle of stewardship rather than ownership. All that we receive is a gift from God not to be used selfishly, but to be used to help others and for us to look after. We must consider future generations and make sacrifices for their well being. We must consider other people alive now and make sacrifices for their well being. Using animal products is totally unecasarry in our 'western' culture they are certainly luxuries and not nescesities. It can be easily shown that it is much more efficient in terms of providing for more peoples nutritional needs and equalising food resources to grow vegetables and grains instead of animals. So I beleive we should sacrifice our **luxuries** until everyone has their **needs** fulfilled.

Secondly, death is unnatural, and as it is the result of sin, inherently wrong and as much as everything that is alive now is going to die no matter what, if I by eating meat say to someone else please kill an animal for me so that I can eat it's flesh for no other reason except that I like it, then I am personally responsible for causing death and that should be avoided if at all possible. I used to go hunting, kill things with my bare hands and beat things to death with blunt objects and it was all done in a haze of male hormones, violence and blood lust, but when walking done a quiet country road I saw a small parrot that had been hit by a car and was severely damaged I felt that I should kill it but I found that I could not. I had let the tough barrier that let me kill without feeling down and I ran off and left it to suffer. I greatly regret all the times that I have killed animals for no good reason but my own entertainment, pleasure or laziness. It always felt wrong but I never gave creedence to those feelings.

The christian argument against eating meat is not huge nor explicit as God allows people to eat meat but I do not think it is his preferred option. The arguement however does not need to be explicit as the christians motiviation to do whats right even in the smallest things should be big enough to compell them.

To reduce the pain and suffering in the world (of people and animals) should be an important goal in our lives. Animals have been suffering because of us for way too long. The bible tells us that all of creation yearns for the time when God will come and make all things new.

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Here's a list of books (zines, plays etc) that i think are rad, and useful books to read because for one reason or another they challenged me and made me think; it is by no means a complete list. Also, you may have noticed that i have not referenced any of my articles very well - usually cause i just write off the top of my head and am too lazy to go find the sources - but if you have seen a reference in any text then you should hopefully find something by that person in the list, providing i cited the original source. So in that way, this is also sort of the bibliography to the zine. Also lots of the theoretical books have great bibliographies or reference lists in themselves, so if you are interested in a certain area they would be worth checking out for related material. I've tried to list the books under categories, but if you want more info about any title, feel free to contact me via the email or postal address included somewhere in this zine. Happy learning.

CHRISTIAN STUFF / THEOLOGY

Can You Hear The Heartbeat? A Challenge to Care the Way Jesus Cared. Dave Andrews. 1995.OMF Literature Inc
Living More Simply: Biblical Principles and Practical Models. Ronald J. Sider (ed.) 1973.Hodder & Stoughton.
Tips From a Travelling Soul Searcher. Tim Costello. 1999.
Being There For Others. Bruce Turley.1982. J.B.C.E. Australia.
Bridge Building: Effective Christian Apologetics. Alister McGrath.1998. Inter-Varsity Press:Leicester.
Discipleship of the Mind: Learning to Love God in the Ways We Think. James, W. Sire. 1990. Intervarsity Press.
Ethics in a Permissive Society. William barclay. 1971. Fontana Books: London.
Christ Esteem: Where the Search for Self-Esteem Ends. Don Mazat. 1990. Harvest House Publishers:Eugene.
Will The Real Heretics Please Stand Up: A New Look at Today's Evangelical Church in The Light of Early Christianity. David W. Bercot.1984. Scroll Publishing Co: Tyler.
Mere Christianity. C.S. Lewis.1952.
The Screw tape Letters. C.S. Lewis. 1942. Centebary press: London
Screwtape Proposes a Toast: and Other Pieces. C.S. Lewis. 1965. Collins: London.
Compelling Reason: Essays on Ethics and Theology. C.S. Lewis. Walter Hooper (ed) 1996. Harper Collins: London
The Great Divorce. C.S. Lewis. 1977. Harper collins: London.
The Role of Women: When Christians Disagree.
Earthly Images of the Heavenly Bride: Women and the Church. Vernon, S Grieger. Nov 1988. Luther Rose Publications.
Confessions of a Disloyal European. Jan Myrdal. 1968. Chatto & Windus: London.

VEGAN / VEGETARIANISM / ANIMAL LIB

Vegan Nutrition: Pure & Simple. M.D. Michael klaper. Gentle World Inc: Maui.
Animal Ingredients A to Z. E.G. Smith Press Collective: Ohio (can get this at friends of the earth bookshop, 312 smith st, collingwood)
The Vegan guide to Melbourne. ($5 from friends of the earth)
Save the Animals: 101 easy things You Can Do. Peter Singer & Barbara Dover. 1991. Harper Collins: North Ryde.
Animal Liberation: devestate to Liberate or devestatingly Liberal?? Anonymous. (Barricade books).

FEMINISM - THEORY & PERSPECTIVE

Zami: A New Spelling of my Name. Audre Lorde.1982.Persephone Press: Massachusetts.
Women Who Run With The Wolves. Clarissa Pinkola Estes. 1992. Rider: Sydney.
Little Girls: Social Conditioning and its Effects on the Stereotyped Role of Women During Infancy. 1975. Elena Belotti Gianini. Writers & Readers Publishing Co-op: London.
Complaints and Disorders: The Sexual Politics of Sickness. 1976. Barbara Ehrenreich & Deirdre English.Writers & Readers Publishing Co-op: London.
Inequalities In Marriage: Australia & Beyond. 1997. Oxford Uni Press: South Melbourne.
Revolutionary Feminism: An Anti-Racist Agenda - From "Killing Rage - Ending Racism". Bell Hooks. (get it from Barricade books, 115 Sydney Rd, Brunswick)
Motherhood Ideology. K, Reiger. 1997. ch4 in Issues Facing Australian Families. W, Weeks & J, Wilson.(2nd ed) Longman: Melbourne.
The Mask of Motherhood. Susan Maushart. 1997. Vintage: Sydney.
Contemporary Feminism 2. Kate Pritchard Hughes (ed.) 1997. Longman: Melbourne.
Australian Women: Contemporary Feminist Thought. Alison Burns & Norma Grieve (eds.) 1994. Oxford Uni Press.
Looking On: Images of feminity in the Visual Arts and Media. Rosemary Betherton. 1987 Pandora: London.
Gender: The Pain and Pleasure of Difference. Betsy Wearing. 1996. Allen & Unwin: Sydney.
Counting For Nothing: What Men Value & What Women are Worth. Marilyn Waring. 1988. Allen & Unwin.
Gender & Instutions: Welfare, Work & Citizenship. M, Gattens & A, Mackimon (eds.) 1998. Cambridge Uni Press.

INDIGENOUS WIMMINS WRITING / ANALYSIS

Creating A Nation. P, Grimshaw, M, Lake, A, McGrath, M, Quartly. 1994. Penguin: Ringwood.
Freedom Bound II. Katie Holmes & Marilyn Lake.(eds.) Allen & Unwin: Sydney.
The Stolen Children: Their Stories. Carmel Baird (ed) 1998. Random House: Syney. (there is also an awesome documentary about the findings from the national inquiry into the stolen generation, should be able to get it from your local library)
Don't take Your love to Town. Ruby Langford. 1988. Penguin: Ringwood.

Think Before You Judge. Barbra Anderson. 1994. self - Published: Frankston.
Being Aboriginal: Comments, Observations & Stories From Aboriginal Australians. Ros Bowden & Bill Bunbury. 1990. Australian Broadcasting Corporation: Sydney
Different Lives. Lilla Watson. 1987. Penguin: Ringwood.
Black Looks: Race and Representation. Bell Hooks. 1992. South End Press: Boston.
Feminism and the Politics of Difference. Sneja Gunew & Anna Yeatman (eds.) Allen & Unwin: Sydney.
Intersexions: Gender, Class, Culture, Ethnicity. Gill Bittomley et al. (eds.) 1990. Allen & Unwin: Sydney.
Feminism: Theory and the Politics of difference. Chris Weedon. 1999. Blackwell: Oxford.

SOCIOLOGICAL PERSPECTIVES

Social Self, Global Culture: An Intro to Sociological Ideas. Allan Kellehear. Oxford Uni Press: Melbourne.
Embodying The Social: Constructions of Difference. E, Sarage (ed) 1998. Routledge; London.
The Sociological Immagination. C, wright Mills. 1959. Oxford Uni Press: New York.
All That is solid melts into Air. M, Berman. 1988. Simon & Schuster: New York.
From Max Weber: Essays in Sociology. H, Gerth & C, W, Mills (eds.) 1948. Routledge: London.
Social Stratification: Class, Race and gender. David, B Grusky (ed). 1994. Westview Press: San Francisco.
Process and form in Social life. Fredrick Barth. 1981. Routledge: London.
The Protestant Ethic & The Spirit of capitalism. Max Weber. 1930.
Ruling Class, Ruling Culture: Studies in Conflict, Power and Hegemony in Australian Life. R.W. Connel. 1977.Cambridge Uni Press.
Power, Privilege and prestige. A. Daniel. 1983.
21st Century Capitalism. Robert Heilbroner. 1993. Allen & Unwin
The Communist manifesto. Karl Marx.
The Reproduction of Daily Life. Freddy Perlman. 1982. Brickburner Press: Brisbane. (get it at barricade books)
Cultures Influence on Behaviour. Robert serpell. 1976. Great Britian Press.
Understanding poverty. P, Alcock. 1997. Macmillan: London.
Interrogating Inequality.E. Wright. 1994. Verso: New York.
Making a Life: A Peoples History of Australia since 1788. R, Watts. 1988. Mcphee Gribble / Penguin: Melbourne.
Why Weren't We Told? A Personal Search for the Truth About Our History. Henery Reynolds.1999. Penguin Books Australia. (creation and manipulation of Australian History since invasion and alternative history making, includes precise, easy to read accounts of the Mabo and Wik and Thayorre landrights cases)
Blaming the Victim. W, Ryan. 1976. Random House: New York.
Mythologies. Roland Barthes. 1973
Phantasams. Adrian Martin.

PhHILOSOPHY

Listen, Humanity. Meher Baba.
Mastery Of Consciousness. Meher Baba.
The Undiscovered self. C.G. jung. Routlege & Kegan Paul: Ringwood.

NOVEL, POETRY, PLAY, ZINE

In The belly of the Beast: Letters from Prison. Jack Henry Abbott.
Body Bag. Henry Rollins.
Get in the Van, On Tour with Black Flag. Henry Rollins
Black Coffee Blues. Henry Rollins.
1984. George Orwell.
Animal Farm. George Orwell.1945. Longman: England.
Utopia. Thomas Moore.
Brave New World. Aldous Huxley.
Tropic of Cancer. Henry Miller.
Black Spring. Henry Miller. 1956. Grander: St Albans.
Farenheit 451.
Flowers From the Ark: True Stories from the Homes of L'arche. Christella Buser. 1996. Paulist Press: New Jersey.
Ten Years in Babylon. Trevor Fish. (can get thru various mail orders i think- try spiral objective?)
The Crucible. Arthur Miller. 1953. Penguin Books: ringwood.
Shadowlands. Leonore Fleisher. (based on the screenplay by William Nicholson - the movie is also good)
Voices: An Anthology of Poetry & Pictures - The First Book. Geoffery Summerfield (ed.) Penguin Books: Ringwood.
The Thoughts of Nanushka. (vol.XVII) Nan Witcomb.1978. Gillingham Printers: Underdale.
Pencil, Poem & Portrait. Amanda and David (cantact adaflying@hotmail.com, or get it at a show).
No Apologies (1 & 2 & 3) Christine, Michelle, Joyti, Kirsty et al. 1998 / 1999. (contact michelle; 20A Cambrai Ave, Engadine 2233. NSW. issue 3. out now!!!)
Strongly Opposed. Raina. (rad insightful, personal/ political zine, get it from Tasmainan Alcoholic Distro)
Tasmanian Alcoholic. Rodger (1999) (crusty, punk,anarcho, grindcore zine with an awesome article on the fate of the Tasmanian Aboriginals - he does the distro too P.O Box 990, Belconnen, ACT 2616.)

"Those who understand God know that God is on the side of the poor, and this knowledge determines their own position in the social struggles of their day. And if they fail to see the implications of God's character, God makes their responsibility clear through the commands of Scripture." –Stephen Charles Mott–

IMAGE FROM BETINI: "A baby girl. She is sitting outside the main entrance of the house where she lives. Her foot has been tied carefully with one end of a long strip of cloth. The other end of cloth is tied to a piece of wood firmly staked in the floor. Her parents have gone to work in the fields. Since there was no one who could look after her, she has been left tied so she can not wander off and hurt herself. Immobility and isolation will retard both her physical and social development. The experience of being trapped and unstimulated will mark her psychologically. No doubt she is loved by her parents. But in the contexts where poverty creates its own necessities, and awareness of effects and alternatives is limited, a host of practices set in that quietly hurt children, especially girl children." - photo & caption 'courtesy' of Tear Target Magazine Australia.

eyescryblood

The best thing about doing a zine is that I get to write this big cheesy thankyou list & tell you all how much I love you. If you've read 'eyescryblood' then I thank you, I'd love to hear what you think. Endless thanks to ben4ben & HEARFTFELTSELF for helping me out so much at such short notice & for being such an awesome, inspirational band. Thanks Phil, for doing all the hard stuff, letting me use your computer, writing for eyescryblood, bringing reason & sensibility to my impulsive, emotionally driven ramblings & for putting up with me in general. Thanks heaps 'lil Phil for the poems. Thanks to everyone at Collins St Baptist Church/ urban mission for use of the photocopier & for calling me a 'leftist -femo' (Bryce). Thanks Kelsey, for hanging out with me while I photocopied, unjamming the photocopier, learning how to change toner, taking me for coffee & for lending me your pedro cd. Thanks heaps Roy for being my fan even before you'd read 'eyescryblood'. Thanks Lincoln, for proof reading & Penny for being my life-saver since I moved to Melbourne & for being silly & girly & everything else with me, I love you! Thanks Simone 'Froopy' Cozens for photos, Millencolin excitement, pool tournaments & for being around & unjudging through all my phases- you're the best! Michelle Jury for inspiration, support & letters & everyone involved in 'No Apologies', for being so corageous, inspirational and validating. Everyone involved in melbourne all-ages HC. My sister Elise (James 4:12-14). Fi Rees, Mel & Vanessa. Eva, Kylie Star for philosophising, Tree, James, Dave Hobson & 'Sounds Like Sunset' (maybe next time). Everyone who's ever visited our house in Richmond. And all the amazing people, bands, words, pictures, sounds etc. who inspire, excite, sadden, challenge, teach & grow me. To all the things that makes me laugh, cry and everything inbetween. thanks & much grace. tanya.

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30/3/00 - had a dream sometime this morning that i was on my knees at my garden turning the soil all over with a garden fork, i was crying because everything in my garden had died. my eyescriedblood, and my blood tears dripped off my chin into the soil and regenerated it and made it moist and black. soon it would be ready for planting again.